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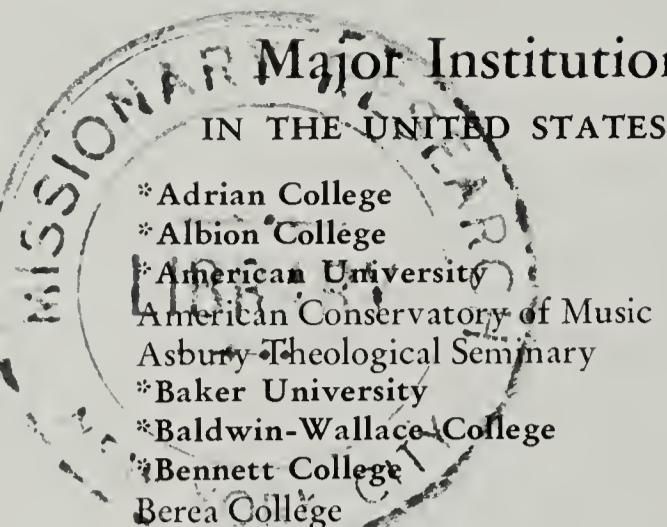
JUL 21 1953

CRUSADE SCHOLARSHIPS

A Week of Dedication Project



Jerome Drown Photo



*Adrian College
*Albion College
American University
American Conservatory of Music
Asbury Theological Seminary
*Baker University
*Baldwin-Wallace College
*Bennett College
Berea College
*Boston University
Bryn Mawr College
*Clark College
*College of the Pacific
Columbia University
Cornell University
*Cornell College
*Dakota Wesleyan University
*DePauw University
*Dickinson College
*Drew University
*Duke University
Eastman School of Music
*Emory University
Fisk University
*Garrett Biblical Institute
*Hamline University
Hartford Theological Seminary
*High Point College
Howard University
*Iliff School of Theology
*Illinois Wesleyan University
Iowa State College
Johns Hopkins Univ. Med. School
Juilliard School of Music
Kansas State College
*Kansas Wesleyan University
*La Grange College
Lehigh University
*MacMurray College
Maryville College

Medical College of Alabama
*Meharry Medical College
Michigan State College
Mills College
*Mount Union College
National College of Education
New York University
*Northwestern University
Oberlin College
*Ohio Wesleyan University
Oregon State College
Pacific School of Religion
Peabody College
*Pittman Rural Center
*Randolph-Macon College
*Scarritt College
*Simpson College
Southern Illinois University
*Southern Methodist University
*Southwestern College
*Southwestern University
*Syracuse University
Tulane University Medical School
Tuskegee Institute
Union Theological Seminary
University of Arizona
University of Calif., at Los Angeles
University of Chicago
*University of Denver
University of Florida
University of Illinois
University of Maine
University of Michigan
University of Minnesota
University of Pennsylvania
*University of Southern California
University of West Virginia
Washington School of Medicine
(St. Louis)
Wayne University
Vanderbilt University

* Methodist School

*Western Maryland College
Western Reserve University
Westminster Choir College
*Westminster Theological Seminary
Whittier College
*Wyoming Seminary
Yale University

ABROAD

Adams College, Natal
Baptist Theological Seminary, Zurich
†Cheeloo University, China
†Fukien Christian University, China
†Fukien Theological Seminary, China
Henry Lest Inst. of Med. Research,
Shanghai
Hongkong University, China
Inanda Seminary
*Laura Haygood Normal School
*Leonard Theological Seminary
*Lucknow Christian College
*Methodist Mission Hospitals
†Nanking Bible Teacher Training
School
†Nanking Theological Seminary
Peking Union Medical College
Raffles College, Singapore
Selly Oak College, England
Silliman University, P.I.
Toronto University, Canada
*Trinity College, Singapore
†Union Theological College, Foochow
University of Geneva
University of Havana
†University of Nanking
University of the Philippines
University of Puerto Rico
University of Vienna
†Vellore Christian Medical College,
India
†Yenching University, China

†School in which Methodists cooperate

Fields of Study of Crusade Scholars

Agriculture
Architecture
Art
Audio-Visual Aids
Bible Translation
Business Administration
Chaplaincy
Chemistry
Child Study and Welfare
Cinema
Economics
Engineering
Evangelism (Deaconess)

Home Economics
Institutional Administration
International Relations
Journalism
Laboratory Science
Law
Library Science
Medicine
Ministry
Missions
Music
Nursing
Pharmacy

Psychiatry
Public Health
Radio
Religious Education
Research
Rural Work
School Administration
Social Work
Sociology
Student Work (SCM)
Teaching
Theology
Youth Work

A Story of High Adventure

The Methodist Church's Crusade Scholarship movement is a thrilling story of high adventure.

By arranging for and financing advanced study for promising young people throughout the world, it gives to the talented the training they need in order to serve mankind.

This movement, unequaled by any other denomination, truly reveals Christianity in action.

That is the Methodist way.

Since its inception in 1944 the Crusade Scholarship program has trained over 700 students from 50 countries, including the United States. They have studied in about 100 American universities and colleges, 16 American hospitals and 32 colleges and universities in other countries. Nearly all have returned to their native lands where they are at work in 50 professions and areas of service.

More Important Than Buildings

Men in high places in every land have lauded the aims and methods of the movement and have paid high tribute to the social contribution made by the scholars on their return. "The Crusade Scholarship program is more important than buildings," said one foreign bishop.

These scholarships were established in 1944 as part of the Crusade for Christ which included \$1,075,000 in its appropriations for the cause. "Never before," reported the Crusade, "has such a thrilling venture on so vast a scale been undertaken by any church."

During the Crusade period, 1944-1948, more than 300 such scholars from all over the world were brought to American institutions and sent back to their native lands. A close study was made of their work here and their achievement when they returned. The venture proved so successful from every standpoint that it could not be abandoned when the Crusade movement ended. It was continued in the Advance for Christ and His Church which was launched by the General Conference of 1948, and the scholarships were financed through the Week of Dedication offerings.

The scholars come, study, and return, so the num-

ber changes from time to time. But in 1952 there are around 150 Crusade Scholars from 25 countries studying in 27 schools and 9 hospitals in the U. S.

Scholars Participate in American Life

They do more than study. They make contacts with and participate in all phases of American life. In some respects these extra-curricular activities are as important as their classroom or laboratory work, for since most of them are in the circles of the Church they strengthen Christian faith, deepen loyalty to Christ, and provide experience in Christian service.

During the current year, for example, the Crusade students have participated as speakers or resource persons in at least a dozen important conferences, and they have visited summer assemblies, churches, and local groups almost without number. Not only do they inspire and help the American young people who attend such meetings, but they gain for themselves contacts, and experiences that are priceless.

Equally important is the "home hospitality program" in which the Crusade Scholars participate. Everywhere they see the secularized, and often evil, aspects of American democracy, but "home hospitality" brings them in touch with the best as they visit churches, large and small, form strong ties in the local communities, and develop abiding friendships in the homes of Christian people.

In contacts with these scholars in schools, churches and homes, Americans, too, gain something that is without price. It is a deeper knowledge and understanding of people from other lands.

They Return as Skilled Leaders

In a world divided by hatred and misunderstanding, this Crusade Scholarship program is doing much to lessen tension and promote good will in the hearts of men. It is also scattering over the face of the earth a group of highly skilled persons, who will lead their people, who adhere to Christian principles, who have seen American democracy at work, who know its needs as well as its values and possibilities. What this may mean for the future cannot be measured now, but the contribution is of unrealized importance.

"Never before has such a thrilling venture on so vast a scale been undertaken by any church"

Andaman Adventure

This is the story of a Crusade Scholar from India and Burma who carved a Christian resettlement village out of the Andaman jungles.

The Rev. T. Thangaraj, a native of India, is a Methodist minister who served the Tamil Methodist Church, Dallah, Rangoon, Burma, before coming to America to study at Garrett Biblical Institute, Evanston, Ill., as a Crusade Scholar.

In the Far East he is well known as founder and chairman of the Burma Indian Rehabilitation Society which helps Indian nationals get out of strife-torn Burma and settle elsewhere. As the initial venture of this society's program Mr. Thangaraj founded, in 1951, a unique Christian community at Shoal Bay on South Andaman Island. This is one of the three largest of the India-owned Andaman Islands, 740 miles from Calcutta in the Bay of Bengal.

The Shoal Bay settlement is the vanguard of the society's program. In the works are plans for the establishment of other colonies patterned after this Christian pioneer town.

The community of Shoal Bay is made up of Indian nationals who had been living under dire conditions in Burma. After receiving her independence from Great Britain in 1948, Burma suffered from insurrection, depression, economic instability and unemployment. The situation was worsened by the refugees from the interior who thronged to the cities to escape terrorists in the rural areas. This was hard on the Burmese people but it was harder still on the minority groups from other countries such as India and Pakistan. The governments of these countries started helping their citizens leave Burma and resettle elsewhere.

This program was of deep concern to Mr. Thangaraj, since it affected his fellow countrymen, some of whom formed his congregation at Tamil Church. (This church serves a congregation of Indians who speak the Tamil language of South India.)

By rallying around him friends and sponsors of the movement to take Indians out of Burma, Mr. Thangaraj organized his Burma Indian Rehabilitation Society. Interfaith in scope, it includes Parsees, Moslems and Hindus. Thus, through the society, Mr. Thangaraj mobilized the religious force of Burma to back the Indian government in its repatriation program.

In rounding up settlers for the society's first venture, he signed up many members of the Tamil



Rev. T. Thangaraj. The son of a Hindu priest, he is now a Methodist minister. (*World Outlook* photo)

Church. (It so happened that this first group was 100 per cent Christian. That will not be true of all settlements sponsored by the society in the future.)

His next problem was deciding where to take his pioneers. Hearing of the lush uncrowded land on the Andamans, he took a trip there, chose Shoal Bay, and then obtained permission from the Indian government to resettle 120 families there. The government lent passage money and guaranteed each family 10 acres of land.

Back in Burma, Mr. Thangaraj rounded up his first group of colonizers of twenty families, or about 100 people. Not all the 120 families could go at once. It was agreed that those left in Burma would follow later in groups.

Mr. Thangaraj sailed for the Andamans with his first colonizers and en route they organized the Shoal Bay Methodist Church.

Now the community is flourishing. The people have permanent homes and have built a church, served by a local preacher.

After he finishes at Garrett, Mr. Thangaraj hopes to return to Rangoon to work with the Tamil Church and with his Rehabilitation Society. He is planning more settlements for the Andamans where he hopes to spend about half his time.

Pioneer in Psychiatry

Dr. Dagmar Norell of Sweden, who came to the United States in 1948 as a Crusade Scholar, went to India two years later as the first missionary psychiatrist of The Methodist Church.

Dr. Norell began her missionary work in the clinics set up in the ashrams of Dr. E. Stanley Jones at Sat Tal and Lucknow. She has now opened the Nurmanzil Psychiatric Center in Lucknow. Eventually she plans to set up and direct a program of psychotherapy in North India which will require a hospital building and a staff of specialists.

Soon another Crusade Scholar, K. V. Rajan, from India will be added to the staff of the Lucknow clinic. Mr. Rajan studied psychotherapy at the Washington School of Psychiatry and worked at Johns Hopkins Hospital.

"The rapid changes which are being made in the structure of the culture of India have created a great need for this type of work," Dr. Norell commented. "The influence of Western civilization, migrations, the breaking up of the old family system have all added to the problems of the Indian people."

Dagmar Norell, who was born and reared near Stockholm, Sweden, decided to become a missionary when she was still a young child. Her devout parents took her to hear missionaries speak from time to time. After hearing one from the Congo lecture on his work among the blacks, young Dagmar built a mission station in her sand box and populated it with her dolls which she painted black and brown. As she grew older, she decided that India would be her field.

After entering medical school she became more and more interested in psychotherapy. She decided to become a psychiatrist, and then reluctantly dropped the idea of becoming a missionary because she thought that the Church would not send a psychiatrist to the field.

After receiving her medical degree from the University of Stockholm in 1944, she started her career as a doctor. Her work included six months of internal medicine, a year of neurology, two years of psychiatric service, all in Sweden, and two months as a district doctor in North Sweden. She also taught medical psychology at the State School for Nursing Education in Stockholm for three years and worked with St. Luke's Foundation there. This interdenominational project where ministers and psychiatrists work together interested her very much. She was a Methodist local preacher as well as psychiatrist in Sweden.

Awarded a Crusade Scholarship she came to the United States in 1948 where she did clinical work in the psychology department of Michael Reese Hospital, Chicago. She also visited and observed psychiatric treatment used at other leading institutions including: the Menninger Foundation, Topeka, Kan.; Johns Hopkins, Baltimore, Md.; Boston Psychopathic Hospital; and the Payne Whitney Clinic of New York.

She met Dr. Jones at Green Lake, Wis., while attending his ashram there.

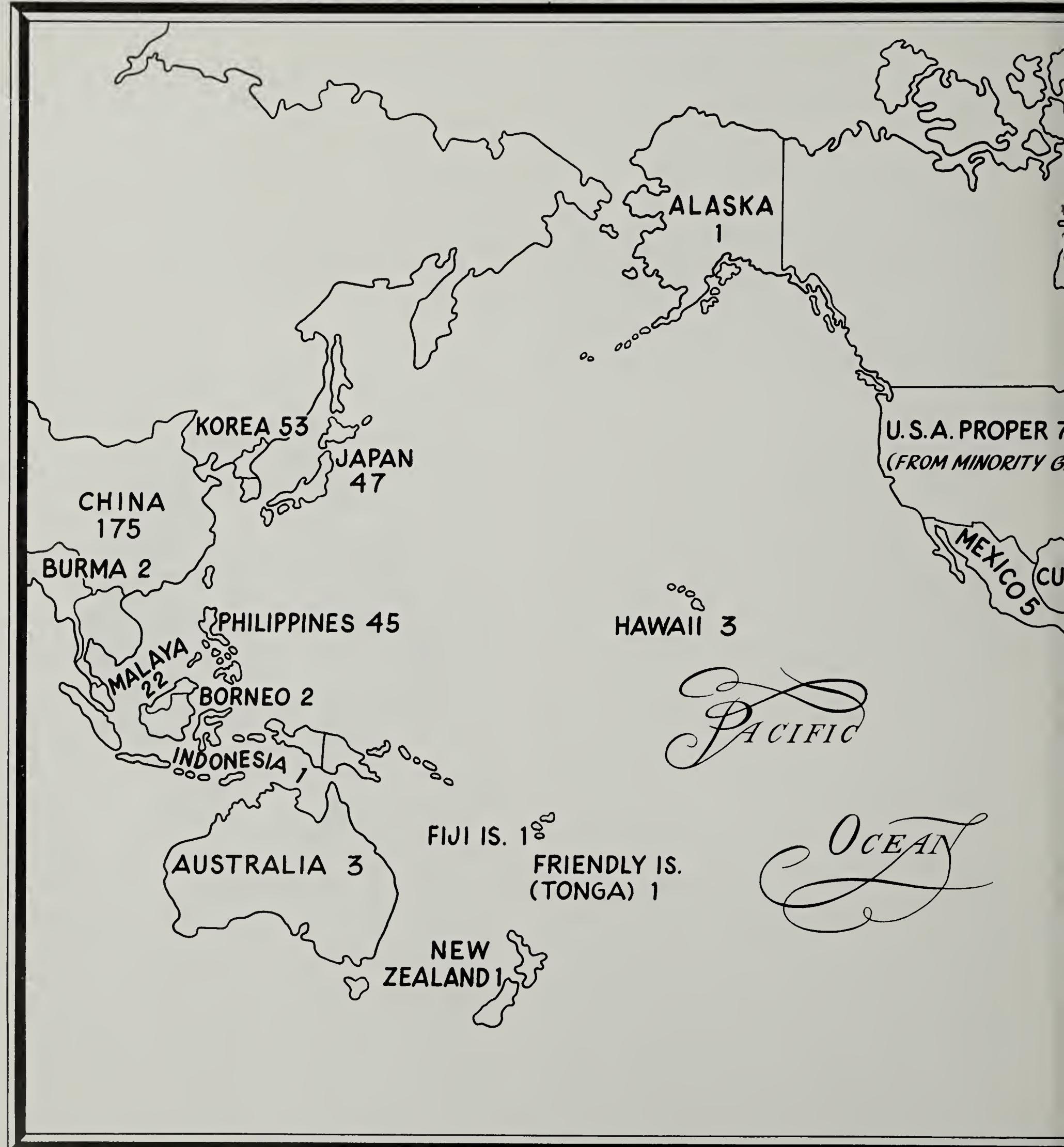
After telling him of her work at St. Luke's Foundation she discovered he'd been planning the same type of program for North India for years but that the psychiatrist "just had not come." Dr. Jones then asked her if she'd be willing to start this work in India.

Would she! To be a missionary *and* to work in psychiatry was her dream, one she had thought would never come true.



Dr. Dagmar Norell, Crusade Scholar from Sweden.

Crusade Scholars I



encircle the Globe



A Mano Tribeman's Tale

Crusade Scholar Joseph W. Boayue of Liberia, a Mano chieftain's son, stood before a microphone attached to a recording machine in a classroom at Scarritt College, Nashville, Tenn., in the summer of 1951.

As he uttered the hollow sounds of his native African jungle tongue, a new language was touching paper for the first time.

Students listened as Dr. J. W. Hohlfield, who conducts the workshop in linguistics, asked Mr. Boayue to translate English expressions into Mano, a language that has never been written.

As the recording machine captured the questions in English and the African's replies in Mano, something else was happening. Dr. Hohlfield, an expert at translating the spoken word into the written form, began writing Mano words on a blackboard. To accomplish this he used the international code of symbols that has been set up and is being used widely in the new world literacy movement.

The results of this work will give the Mano people a written language. For the first time in history, it will make reading and writing possible for 25,000 to 50,000 of them.

Mr. Boayue's recordings will be used, too, by Li-



Joseph Boayue of Liberia models ceremonial robe of the Mano tribe of which his father was a chieftain. (Don Cravens photo.)

beria-bound missionaries in their study of Mano. The Crusade Scholar from Africa explained how his is a language of tonal shadings. The same sound has a different meaning if uttered in a high or low tone.

When Dr. Hohlfield asked him for the Mano word for *name* he answered "ta" with a vowel sound like that in *top*. When asked for the word *chicken*, he dropped his voice a tone lower and said "taa" with a vowel sound like that in *tar*.

With such a slight distinction in sounds, it's understandable that a congregation of native converts, having been taught the hymn *Precious Name* by a missionary with less than accurate pronunciation was heard singing in the Mano language:

"Well-cooked chicken, O how sweet!

Hope of earth and joy of Heaven."

Mr. Boayue, who was visiting at Scarritt to make the Mano recordings, is a civil engineering student at Iowa State College, Ames.

"My ambition," he said, "is to become an engineer, then return to Africa to work as a builder for The Methodist Church which has given me my education from start to finish."

Mr. Boayue was born in the little town of Bundaee, Central Province, Liberia. His parents were native Africans of the Mano tribe over whom his father ruled until his death. At the age of eleven he was sent to the Methodist mission school at Ganta, Liberia. After that he attended the Booker Washington Institute, a school in which the Methodist Board participates, and later he attended the College of West Africa, a Methodist institution in Monrovia, Liberia's capital.

Opinions of Crusade Scholars

Perhaps the most convincing testimony to the value of the Scholarships comes from the lips of the Crusade Scholars themselves, as many persons throughout the country know from personal experience. For these students are making a most valuable contribution to churches in the U.S.A.

What do the Crusade Scholars think of this program? Here are some of their answers:

Stefano Ammenti, Italy.

"In Italy we Protestants, mostly first or second generation, hear the discussions and the possible solutions to the problems of the world, as elaborated by associations, parties, governments. We join the conclusions and directions, if any, of the Protestant Committees of the World Council of Churches, but



Dr. Hugh C. Stuntz, President of Scarritt College, Nashville, Tenn., welcomes Crusade Scholars Lois Berggreen of Norway and Ung Pao Woo of China.

we sometimes do not fully understand because we lack the preparation that the Protestant tradition gives to the Protestant countries.

"Here in the U. S. A. everybody has a better life and a better chance than anyone else in the world because of the splendid tradition of the Reform, emphasizing the personal relationship between God and man, inviting to create, as much as possible, a better living while on earth and not after death in the heavens, and giving a real sense of responsibility for ourselves and for our fellow men. As things are very different in Italy, we do not quite realize there that Christ is the cornerstone of the American home. Through the Crusade Scholarship Award, and only through it, I was not only able to realize this, but, like Thomas, to touch it with my hands, to put my fingers on it.

"Going back to Italy, I will bring with me the convincing example that Christianity, in order to be successful, must be in every one of us first a personal religion, a relationship between God and us, and second a relationship between us and our fellow man.

"This wonderful experience, together with the other, not smaller, in the medical field, will undoubtedly make me much more competent to serve God, Christ and my fellow men in the Church and in the world."

Takeshiro Araya, Japan.

"Before I came to the United States, I knew that all men were equally created by God, but the mere knowledge was not helpful enough to make me feel

easy in living with colored people. I was not a little scared when I was put in the midst of Negro students right after I arrived at this college, while I was also a colored man, just a little lighter than they.

"But the experience of living together opened a new world before me. My knowledge has become real. This is the greatest spiritual gain I have got through the Crusade Scholarship.

"Following World War II the Japanese people have some racial problems. The colored war children are sometimes refused admission to the public schools. The Japanese women who got married to the colored soldiers of the American Army are despised, whereas the women who got married to the white men of the American Army are envied by the other Japanese people. Also, a colored professor was refused by the students in a Japanese university.

"In the United States colored people are treated equally with white people. Here in Simpson College, for example, we are very proud of George Washington Carver. Many colored students are enjoying college life equally with other white students.

"Now I expect some persecution when I go back to Japan with this idea. But for the name of our Lord Jesus, it is my privilege to teach this idea to the Japanese people."

Dr. Wolfgang Kollert, Germany.

"Having received a Crusade Scholarship which makes it possible for me to study in the U. S. A. is important for me in many aspects. However, I think that in two particular ways this period of study will bring great benefit to me. Since I am studying in preparation for my future work as a missionary doc-



At a conference of Crusade Scholars are (left to right): Hildegarde Funk and Dr. Wolfgang Kollert, both of Germany, and Ursula Glaeser of Austria.

tor in Africa, these two experiences are closely related.

"The richest experience is, no doubt, the fellowship with American Christians who, from the first day, accepted me as one of their own. Studying their problems and working on these problems with them, visiting their homes, attending their local and some of their national meetings and worshiping with them, proved to be most valuable for me. It gave me, I frankly admit, a new concept of the world-wide Methodist Church and its meaning, in general as well as in a very personal way to me and my family.

"Second, being a physician, I had a chance to work in one of the leading hospitals of the country, thus getting acquainted with the high standards of American medicine and improving my professional skills considerably. I am sure that, in regard to my future work in Africa, this study in American institutions will be of greatest value."

Werner V. Hasler, Switzerland.

"The most disturbing factors in national and international relationships are based on the prejudices of people. Never before my arrival in the United States had I realized how much one is inclined to judge others only by his own standards. The studies in this country have broadened my outlook tremendously. I began to understand, through actual contacts with other people, the great values inherent in the diversity of mankind. But I also became aware that this variety has value only as people of all races, creeds and nations are ready to understand and help each other.

"What happened to me during the past year? I grew to be a freer and more independent individual who realized that rights and privileges bring also responsibilities. It is clearly the duty of each man to strive with his fellow creatures for a better understanding of each other, so that we all may live in a better world. The experiences in

this country strengthened me to work towards this goal."

Maurice Hakim, India.

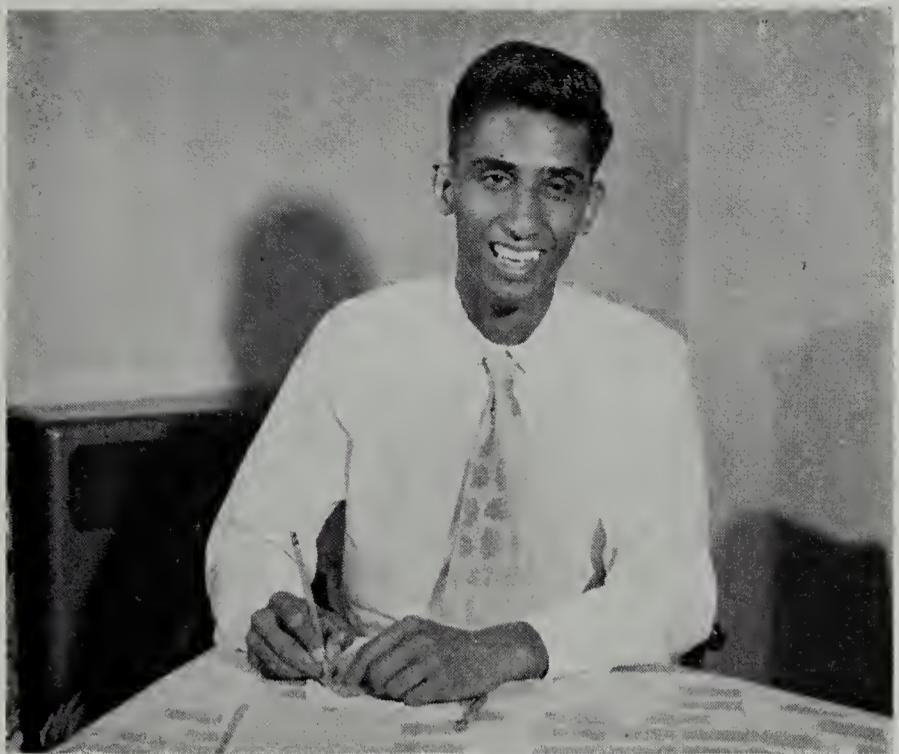
"It is certainly a great privilege to express my feelings as regards the Crusade Scholarship Fund. Having stayed in the United States of America for a little over a year now, I can say with a very clear conscience that the Crusade Scholarship Fund is one of the best projects sponsored by The Methodist Church in America under its Board of Missions program. For, it has not only given us the opportunity to present the needs of our people, but it has also helped us to understand and love Americans, who are primarily human. My own stay in America has been one of rich experiences and my benefits have been numerous. I have grown mentally, physically and morally, and on my return to India, I do mean to share my gains with my less fortunate countrymen."

Taeko Kamiyama, Japan.

"Nothing is more exciting than being a student once again after years of working experience and being completely free from the anxiety of life. Heated room



Mrs. Yoshiko Niwa, Crusade Scholar from Japan, writes her autograph in Japanese for American school boys. (Claire Peacock photo.)



Crusade Scholar Malcolm Subhan, son of Bishop John A. Subhan of Bombay, India, works on journalism project.



A serious discussion on the state of their country is being held by Crusade Scholars Ho Un Lee (left) and Chul Son Kim. They are from Korea.



Martha Irene Goldschmidt, Crusade Scholar from Uruguay, a library science student.

and nourishing food make our dormitory life congenial. Well-equipped libraries and laboratories, together with an easy access to the public information facilitate our studies, not to mention high scholastic standards, especially in the fields of science and of educational institutions.

"But there is more to come. Studying in America means studying in the community where Christianity is regarded as the backbone of the whole social structure. American society is far from perfect, it is true, but nobody could deny the importance of the church in the community and its painstaking effort to make the community better, with considerable success. In the colleges we find pre-ministerial students and those who are eager to work for the cause of Christ. In the community we meet laymen who are willing to offer their time and money to the church. In fact, the church is living in the mind and practice of great numbers of people.

"Here lies the challenge for the Crusade Scholars. Reinforced with experiences in the American homes, summer camps, and various conferences and institutes, they are enjoying their privilege of studying in America to make themselves better qualified for their future service for Christ in their respective homelands."

Albert I. Suzuki, Japan.

"As you know, most of the Crusade Scholars are not having too much extra money. So many students are having part-time jobs. And I think it is wise because in these days most of the Japanese are dreaming of America as a sort of Paradise where people can live happily without working too hard. Many friends of mine in the School of Theology are self-supporting, having library or cafeteria work, etc. They even envy us, because, thanks to our scholarship, we need not do too much extra work beside our study.

"So, if Japanese students may have a light job in such field of work and work together with other American students, such misunderstanding might disappear and many may realize that true phase of American life is not so happy-go-lucky at all.

"It is a world of suffering. And many of us are apt to think that 'our' misfortune is the greatest and most tragic. But in looking at the world more closely, we find that there are so many troubles everywhere which many people are striving to solve. I believe that true knowledge without prejudice will be the only solution of the tension of the world. But how hard it is, though it sounds so simple!"

Home Fields and Outposts

In 1948 the Crusade Scholarship program was broadened to take in minority and bi-lingual groups in the United States, and others from outpost missions, such as Alaska, Hawaii, and Puerto Rico.

Italian, Mexican, Spanish and Japanese Americans mingle with those of similar ancestry from the lands of their racial origin in the benefits thus provided. Young people from the Central Jurisdiction find long cherished opportunities for training in fields of service to the Church because Crusade Scholarships pro-

vide the necessary funds, unobtainable elsewhere.

During the quadrennium 1948-1952, thirty-seven of these Americans studied in 23 institutions in the United States proper and 3 in outlying possessions. They specialized in 12 different fields of training. As a result, they go out to wider areas of service, representing the Church and her educational program in these various avenues of approach to minority groups in the United States, and in Alaska, Hawaii, and Puerto Rico.

CRUSADE SCHOLARSHIP COMMITTEE



Members of the Crusade Scholarship Committee, in session, March 29, 1951. Seated, left to right: Mrs. Frank G. Brooks, President, Woman's Division of Christian Service; Mrs. Florence H. Cox, Director, Crusade Scholarships; James K. Mathews, Division of Foreign Missions and Chairman of the Crusade Scholarship Committee; Sallie Lou MacKinnon, Woman's Division of Christian Service. Standing, left to right: Eugene L. Smith, Executive Secretary, Division of Foreign Missions; Earl R. Brown, Executive Secretary, Division of Home Missions; Edgar A. Love, Division of Home Missions; John O. Gross, Division of Educational Institutions; E. Harold Mohn, The Advance for Christ and His Church; J. Earl Moreland, Division of Educational Institutions. Committee members not shown are Fred G. Holloway and Daniel L. Marsh, both of the Division of Educational Institutions.

For additional information write to Mrs. Florence H. Cox,
Director of Crusade Scholarships, 150 Fifth Avenue, New York, 11, N. Y.

This is a joint publication of the Central Office of Promotion and the Editorial Department, Board of Missions. It is a revised edition of a section from the brochure "Advance for Christ and His Church" presented to the General Conference of 1952.

Open

Your Homes

and

Your Hearts

Open Your Homes and Your Hearts to our Crusade Scholars

Dear Christian Friends:

As you know, Crusade Scholars are talented students whose advanced training is provided by The Methodist Church through Week of Dedication funds. They come from all over the world. Most of them are studying in America.

We want to enlist your help in our home hospitality program through which our Crusade Scholars are invited into American Christian homes. Everywhere they see the secularized, often evil, aspects of American life, but their visits in homes of church people let them come to know American life at its best.

Will you please inquire at nearby institutions to see if any Crusade Scholars are registered? If so, please seek them out and offer your friendship. Help them understand this new, strange land, America.

Crusade Scholars need your interest, your guidance, your advice. They often need help in personal matters, such as in the selection of clothing, and in using unaccustomed gadgets, like dial telephones. They will welcome your tips on what is expected in certain social situations here where customs are different from those in their faraway homelands.

Unlike other students, Crusade Scholars can't go home for weekends and holidays. A college dormitory is the loneliest place on earth — if you're the only one left in it!

Open your homes and your hearts to our Crusade Scholars. Invite them for meals, for evenings, and for longer visits as your house guests. Take them to your church, to your clubs, to homes of your friends. The feeling of being included is so very necessary for those who are so very far from home.

Include the scholars, not only on special occasions, but in everyday activities. It will surprise you how much they will enjoy things that are mere routine to you. Many experiences that you take for granted will be shining new to them. The little, the unimportant events intrigue, because they are different. For example, one scholar wrote his family overseas an enthusiastic letter about his venture with an American friend into what was to the scholar a fabulous place, the like of which he'd never seen. They'd been to a supermarket.

See what we mean?

The Crusade Scholarship Committee

Crusade Scholarships are a Week of Dedication Project



A Thrilling Venture

The Crusade Scholarship program is financed by Week of Dedication offerings. Since its inception in 1944, the program has trained over 700 students from 50 countries, including the United States and possessions. Those from the United States are from minority groups, including Italian-Americans, Spanish-Americans, Japanese-Americans and Negroes. The scholars have studied in about 100 American universities and colleges, 16 American hospitals and in 32 colleges and universities abroad. Nearly all have returned to their native lands where they are at work in 50 professions and areas of service.

Men in high places in every land laud the aims and methods of the movement and pay high tribute to the social contribution made by the scholars on their return.

These scholarships were established in 1944 as part of the Crusade for Christ which included \$1,075,000 in its appropriations for the cause. "Never before," reported the Crusade, "has such a thrilling venture on so vast a scale been undertaken by any church."

The venture proved so successful from every standpoint that it was made a part of the Advance for Christ and His Church, launched by the 1948 General Conference, and was continued in the Advance program authorized by the 1952 General Conference.

The scholars come, study, and return. So the number changes from time to time. An average of 150 Crusade Scholars from 25 countries are enrolled in about 50 schools and 10 hospitals in the United States at any given time.

They do more than study. They make contacts here and take part in all phases of American life. Every year they are featured as speakers or resource persons in church conferences, summer assemblies, local churches and other groups. Equally significant are the friendships they make as guests in Christian homes through the home hospitality program.

In a world divided by hatred, the Crusade Scholarship program is doing much to build international understanding in the hearts of men. It is also scattering over the face of the earth highly skilled leaders in many professions. These leaders are Christians who have seen American democracy at work. What this contribution means to the future of the world is of unrealized importance.

Requirements for Crusade Scholars

Age:	Between 25 and 40
English:	Must be excellent
Health:	Standard set by medical secretary of Board of Missions
Sex:	Equally divided, men and women
Scholarship:	Excellent record, which must be maintained

Methods of Selection

Applicants from overseas and U. S. possessions are screened first by local Methodist committees and endorsed by resident bishop or other church leader in own country.

Applicants from U. S. are first screened by Home Division Board of Missions secretaries.

Next step for all is approval by the Inter-division Committees on Home and Foreign Work. Final approval is made by The Crusade Scholarship Committee which awards the grants.

Period of Grant

For completion of course, not to exceed two years.

Types of Study

Graduate and professional level except where undergraduate training is not available in student's own country.

Financial Provisions

Pays travel, tuition, living costs, textbooks, and small allowance. Scholars receive expenses at youth camps, church assemblies, and all conferences to which they are sent officially, including the Crusade Scholars' Conference.

Crusade Scholarships are a Week of Dedication Project

Fields of Study of Crusade Scholars

Agriculture	Languages
Applied Psychology	Law
Architecture	Library Science
Art	Medicine
Audio-Visual Aids	Ministry
Bible Translation	Missions
Business Administration	Music
Chaplaincy	Nursing
Chemistry	Pharmacy
Child Study and Welfare	Psychiatry
Church Finance	Public Health
Cinema	Radio
Counseling	Religious Education
Criminology	Research
Economics	Rural Work
Engineering	School Administration
Evangelism (Deaconess)	Social Work
Home Economics	Sociology
Institutional Administration	Student Work (SCM)
International Relations	Surgery
Journalism	Teaching
Laboratory Science	Theology
	Youth Work

The Crusade Scholarship Committee

The Division of Foreign Missions

James K. Mathews, *Committee Chairman*
Eugene L. Smith

The Advance Committee

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Mrs. Frank G. Brooks
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